

THE

Judgment Seat of Christ.

No. 9.

JULY the 25th.

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Shews what was the mark set upon Cain.—The same is Zion, who is the man of sorrows.—Shews what kind of dominion is given to Adam and Eve, or Christ, who is the true Adam and Eve.—Explanation of the twelve Signs of the Zodiac begun, shewing how the Signs are fulfilled in the Lord's anointed One, Zion.

day of the Lord, and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse—that is, simply this, Behold, I will send you that portion of light, before I reveal myself unto you in my majesty and glory, that shall be in you as my harbinger or messenger, to prepare you to receive me. And he shall turn the hearts of the fathers to the children, and the hearts of the children to their parents, lest I come and smite the earth with a curse—that is, you shall have that portion of my spirit within you, that shall bind your heart to my word, and shall turn you so to the love of the diversified knowledge of it; for you are my quiver, and you shall be full of children, as I have said, in the Psalms, “Lo! children are an heritage of the Lord, and the fruit of the womb is his reward. Happy is the man that hath his quiver full of them: they shall speak with the enemies in the gate.” So my Spirit within you (my chosen) shall powerfully set your heart to seek deeply after the knowledge of my word, in all its forms and bearings, which are the children that I intend to give you, that you may at last say, “Lo! here am I, and the children that the Lord hath given me.” So your heart shall be turned towards the children, of whom you yourself shall be the father, because they shall be in you, and shall proceed forth

from you by the word which you shall speak. And the hearts of the children to their parents—that is, you by your intense desire shall draw my Spirit into you, which shall beget you into life, and my word and Spirit in you is your parent: thus shall the hearts of the fathers be turned to the children, and the hearts of the children to the parents. Such a knowledge of my word you shall get in you, by the vehement desire I create in you by my Spirit, that shall enable you to endure the fiery trial of my coming, for I shall be revealed in you as by fire: so you will need to have such a knowledge of my word stored in your memory, that when the sudden shock of my sudden appearing cometh, which will suddenly strike you, as it were, dead. You, by remembering my word, left on record, to bring you up out of the death again, may fight the good fight of faith, and lay hold of eternal life; and if this Elijah was not sent unto you in this way, to prepare you, you would never rise again, out of the sea of the anger and wrath that shall and must come upon you, to destroy or kill my adversary, the power of darkness; but, you would be smitten with a curse, you must abide under the curse for ever, you would not be able to arise into life again; and lest you (the earth) should be smitten with this curse, I send you Elijah, (i. e. my Spirit) to prepare my way before me. The lightning comes before the thunder, and I have said that the coming of the Son of Man should be as the lightning shining from east to west—that is, from God to man. See Luke i. 11. The visitation to Zacharias—the name Zacharias signifies mindful of the Lord, or man of the Lord. This Zacharias is Zion, to whom this child was born; and there appeared unto him an angel of the Lord, standing on the right side of the altar of incense, and when Zacharias saw him, he was troubled at his presence, and fear fell upon him; but the angel said unto him, “Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John—that is, the oath of God is so, that thou shalt have a son; for the name Elizabeth signifies the oath of God, and this is it that brought this son. And thou shalt have joy and gladness, and many shall rejoice at his birth; for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink,

and he shall be filled with the Holy Ghost from his mother's womb; and many of the children of Israel shall he turn to the Lord, their God; and he shall go before him, in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. See verse 76. And thou, child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord, to prepare his ways, to give knowledge of salvation unto his people (his elect, in whom all the people stand), by the remission of their sins, through the tender mercy of your God, whereby the day spring from on high hath visited us, to give light unto them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the desert till the day of his shewing unto Israel. Now the desert is the heart, and here the child, or the light, was hid. It was not understood by the creature for what ends it was given, till the Lord himself came, the full light, and overcame the powers of darkness in the creature, making him an Israelite; then he understood the nature of the visitation unto him altogether. Thus was John the Baptist shewn unto Israel—then he came out of the desert—he was manifested. It then appeared for what ends all this former strange working in the mind was—that it was to prepare the creature, to endure the revelation of the Holy Ghost, and of fire. Prepare to meet thy God, O Israel, O Zion, for thou shalt hear the thunder of my power within thee, which will make thee tremble, when I come in furious rebukes, to rebuke my adversary that is in you, and cast him out of my temple, as it is written. “The pillars of heaven tremble, and are astonished at his reproofs;” so will you, my chosen, my beloved one, be astonished and tremble, when you hear me say unto you, “Get thee hence, Satan, thou art an offence unto me; and so terrible will be the sight of my flaming vengeance, when I come in flaming fire, that you will exceedingly fear and quake. You will reel to and fro like a drunkard, and be at your wits ends; your soul will be melted, because of trouble; and you will say, O why was I born! My soul is weary of my life; I will lay my complaint upon myself; I will speak, in the bit-

terness of my soul ; I will say unto God, Do not condemn me—shew me wherefore thou contendest with me. Is it good unto thee that thou shouldest oppress—that thou shouldest despise the labour of thine hands ? Wherefore then hast thou brought me forth out of the womb ? O that I had given up the Ghost, and no eye had seen me. I should have been as though I had not been—I should have been carried from the womb to the grave. Are not my days few ; cease then, and let me alone, that I may take comfort a little—good were it for me had I never been born. This will be your lamentation ; in you will the afflictions of Job be fulfilled, and of Jeremiah in his lamentations, which I caused to be penned for this time. Your sorrows will be greatly multiplied in the conception, and in sorrow shalt thou bring forth children, for you will think that I am turned to be your enemy, because of my sharp rebukes, wherewith I must rebuke you, to destroy the root of evil in you, as it is written. Isa. lxvi. 15. For behold the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebukes with flames of fire ; for by fire and by sword will the Lord plead with all flesh, and the slain of the Lord shall be many ; then will you know the truth of my word, which saith, When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like the moth, for thy beauty shall consume away ; wisdom will hide herself from you, in this fiery trial : and understanding withdraw herself into her secret chamber, as it is written. In his humiliation his judgment was taken away ; and who shall declare his generation, for his life is taken from the earth. He was cut off out of the land of the living—for the transgression of my people was he stricken, smitten of God, and afflicted ; and he made his grave with the wicked, and with the rich, in his death, because he had done no violence, neither was guile found in his mouth ; yet it pleased the Lord to bruise him, he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand : he shall see of the travail of his soul, and be satisfied. Thus will I reveal myself in you, my chosen one—in flaming fire, taking vengeance on them that know not

God, for I have said, He that believeth shall be saved—that is yourself; but he that believeth not shall be damned—that is, that spirit of darkness that is in you; but in this sore conflict you will be the sufferer, and you will judge that I have forsaken you; for the evil one being a part of yourself, you will think that it is to you I am speaking, and you will flee to hide yourself from my presence. Seeing your nakedness you will be ashamed, and like Cain you will be driven out from my presence; for in you these things must be fulfilled, and you will say, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me—that is, the word of God is against me for ever, and while I have a being it will slay me in every thought, it will meet me every moment. He hath set me as a mark for his arrow—he marreth my path—he runneth upon me like a fierce lion—and, if I run from the arrow, the bow of steel shall strike me through; if I run from the lion, the bear shall meet me—the sound of a shaking leaf shall chase me; for the terrors of the Almighty are upon me, and while I suffer them I am distracted. Thus will you, my chosen one, be called to suffer: for you will be charged with the murder of your brother Abel—and the charge will be just, though you do it unwittingly of yourself; but the evil spirit in you, always put my spirit to death, and upon you the punishment and the curse is laid, for all, that the curse may pass away, and that there be no more curse; but upon thee I have set my mark, although thou art called to endure this charge, and I am thy city of refuge; because it is not thou of thyself that is the murderer, but sin, that dwelleth in thee, and my mark is upon thee—that is, thou shalt have my divine light and knowledge, my life in thee, by which thou shalt overcome this fierce wrath and anger, and not one word in the Bible shall stand against thee: thou shalt take vengeance sevenfold upon every accusation. This is the mark that I have set upon thee. I have given thee wisdom to put all thine enemies to flight; for when thou findest the curse fulfilled upon thee, that thou hast borne my fierce wrath and anger, on account of sin, you

will then see that it was foretold in the Bible that so it should be. Then you will see your calling. You will then see that I have called you, as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God; you will see it written, that I chose thee in the furnace of affliction. “O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and thy borders with sapphires,” &c.; then thou shalt see that thou art the man of sorrows, and acquainted with grief. When thou hast worn this crown of thorns, all the woes and curses recorded in the Scriptures; for now, as you have borne the curse, you shall have the blessing, as I have promised, viz. “The seed of the woman shall bruise the head of the Serpent”—that is, my word of life in thee; for thou art the womb-man, or she-man, the man with the womb,* shall bruise the Serpent’s head, as he bruised my heel—that is, my life in thee (the heel signifies the life of God), casting it down; so shall you now rise a conqueror over him, and my wisdom and love shed abroad in you, shall put down the power of the evil. Thus will I reveal myself in you; first, in the anger and wrath, fire and hail, snow and vapour, stormy wind, fulfilling my word, Psalm cxlviii. “Hell and death, whirlwind and storm, vengeance and flaming fire, furious rebukes,” arrows of the Almighty. Then will I arise in you (my vessel), and rebuke the winds and the sea, when they have done their office upon thee; and I will say, Peace, be still—and thou shalt know the peaceful and calm reign of my love and wisdom. And thou shalt say, What manner of man is this, that even the winds and the sea obey him? Then thou shalt know that thou art my beloved Son, in whom I am well pleased, for thou art in my image, male and female; for, as I have said in my word that I am a consuming fire, so have I revealed myself in thee, consuming thee with my stroke. Now thou knowest me in that character, and as I have said that I am love, now thou knowest me in that character; and these two properties being revealed in thee, produces the true light and knowledge of my word—and here is the third, here is the three in one. So thou art made in the image of us (God), as I have said, Let us make man

* See Dr. Adam Clark’s Comment on Genesis, chap. ii.

in our image. So here is Christ, or David, the man after God's own heart (or image). "And let them have dominion over the fish of the sea—that is, over the Devil, hell, and death. This is the whale that swallowed up Jonah (Jonah signifies the son of a dove, but now Jonah swallows up the fish); and the fowl of the air—i. e. the evil spirit, the spirit of darkness, and bondage. For proof, see Matt. xiii. 4 and 19.

The dominion that God gives his image, man, the new creature, in whom is both the father and the son, is not a temporal dominion, for man never had dominion over the fish of the sea, or the fowl of the air, as the mere natural man thinks. No, not so. God's word is spiritual—it is a dominion of strength, confidence, and sure trust in the Lord—the very same dominion mentioned in the Gospel, "Ye shall tread on serpents, and on scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." The same dominion is set forth in the xiith chapter of Revelations, by the woman being clothed with the sun—(that is, the sun of righteousness, the divine nature, or the true light), and the moon under her feet, which is the world, or the dark light, that is in all the world—the false Christianity, with all their doctrines. Here is the woman, the man-woman, Adam, or Zion, the new creature, that wears the starry crown, bringing forth a new soul, heart, or mind (which is called her child). This child is caught up unto God, or into God, and to his throne—that is, the mind filled with judgment, "And I saw thrones, and they that sat on them, and judgment was given unto them." This is the dominion that is given to the image of God, the new creature, Adam, the us, male and female, who are fruitful in the knowledge of the truth, who multiplies and magnifies the law, or word of God, and makes it honourable, and by this revelation, being given as we have described it. First, the revelation of fire, the consuming fire, God, by which God comes to be known in human nature as an angry and jealous God, that caused such horrible casting down into the abyss of eternal darkness, sorrow, and woe, so that the love and light kingdom in the creature was swallowed up in the sea of wrath and anger, and nothing but utter darkness, weeping and wailing, and gnash-

ing of teeth, remaining, which was prepared or decreed for the cursed to go into—that is, for him on whom the curse should come, unto whom it was said, Go ye cursed into everlasting fire, prepared for the devil and his angels. This awful curse did the anointed (Zion) endure—upon him it was fulfilled. So now there is no more curse, but, instead thereof, the throne of God, and of the Lamb: for the kingdom of light and love is risen, and death is swallowed up in victory, as it is written, “O death, I will be thy plagues! O grave (or hell), I will be thy destruction—repentance shall be hid from mine eyes.” So the eternal darkness is now swallowed up by the eternal light, and love, and this is God’s image, male and female. This revelation replenishes the earth, i. e. the man, and subdues it—subdues the evil, takes away the sin, the false light. By this revelation the creature regains the life that he had lost; it returns to him in the fulness, not as a rib, of whose virtue and power (though in him) he was not, at first, sensible; but it is the woman, Eve, the mother of all the living, the fulness of the Godhead bodily—this is the replenishing of the earth, the restoring of the man from his awful fall, into the pit of hell, where there was gnashing of teeth.—N.B. To gnash, is to strike or clash together, applied to the teeth, either on account of rage, or from a sensation of excessive cold, or agony.—A stronger figure cannot be brought before our view to represent how it was between God and the creature, when about to come together. It represents how the Spirit strove against the flesh, and the flesh against the Spirit, in God’s creature, which caused great bitterness (Maasah); therefore it is said, “Let thy urim and thy thumim be with thine holy One, whom thou didst prove at Maasah, and with whom thou didst strive at the waters of Meribah.” Maasah signifies temptation; Meribah signifies strife and contention, or Merodach Baladan, which is bitter contention, without judgment; shewing how the creature did (through the influence of the spirit of darkness) contend against the Spirit of God, not knowing his ways, not understanding or knowing the day of his visitation, as Paul thought it right to do many things contrary to the name of Jesus, not knowing then that he was afterwards to be an apostle. This was the type of the end, a type of him in whom the Lord is now

come. The teeth gnashed one against the other in the affliction that was needful to be administered, to rebuke the evil spirit, and cast him out.—N.B. The teeth in a man's head, as they prepare the food for the nourishment of the body, and the food must pass through the head to the body, so when God, represented by the upper teeth, and man, represented by the lower teeth, unite together in one work, *in the first born*, the word of God is thereby prepared for the nourishment of all people that receive it: and through the first-born, *the head* (the anointed), the food, which is the word of life, must all pass; therefore it is said, in the Song of Solomon, Thy teeth are as a flock that are even shorne, which came up from the washing: whereof every one bear twins, and none barren among them. Song iv. 2. So the gnashing of the teeth is to express the agony of the creature, enduring the fiery trial, the rebukes of the Almighty.

We have now shewn you the desert, and what is meant by the fir, the pine, and the box, being planted therein. The desert means the heart (particularly the heart of the Lord's anointed), who, prior to the coming of the Lord, the man of life, to dwell therein, was uninhabited, wild, waste, and uncultivated—that is, there was no tree that was pleasant to the eye, or good for food—the first fruits had not yet appeared; but now the Lord God caused to grow out of the ground (the creature), every tree that is good for food, and pleasant to the sight: the tree of life, also in the midst of the garden, and the tree of the knowledge of good and evil.—See Genesis, ii. 9. We must now remind you again of the text, Numbers xv. 32. “And while the children of Israel were in the wilderness, they found a man that gathered sticks on the Sabbath-day; and they that found him gathering of sticks, brought him to Moses, and Aaron, and unto all the congregation: and they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses.

God has caused the Bible to be written in such a way and

manner, as that the skill of all are baffled to find out its true meaning, until he himself should reveal it. The learned priests, with all their religion, and piety, and all their study, are far from it; neither have the monthly prognosticators, nor the stargazers, with all their wonderful scientific knowledge, found it out. Mr. Taylor has certainly displayed great talent in the science of astronomy, and great ingenuity in applying it to the Scriptures, and so far as it goes it is very true, and his knowledge certainly surpasses that of all the bishops and priests in the world; but he takes the signs for substances, and calls that God, which is but the emblem (the sun), and that the Scriptures are all fulfilled, he says, in the sun's passing through the twelve signs of the zodiac in the course of the year, which he describes most accurately and cleverly, and indeed the voice of the heavens is the voice of God. But there is a science above that, unto which Mr. Robert Taylor has not attained, neither can he or any other man attain to it by his learning. There is the King, immortal, eternal, and invisible, the sun, or light of righteousness, who only hath immortality dwelling in the light, whom no man hath seen, nor can see, and whom no man (by learning of human kind) can approach unto. The sun, passing through the twelve signs, was and is designed by God to represent the revelation of himself in man, the one chosen for that purpose; which revelation, or incarnation, or manifestation of God (the light) in the flesh, is performed in the course of one year. The word, God, came unto me towards the end of September, 1827, and said, Keep ye judgment, and do justice, for my salvation is near to come, and my righteousness to be *revealed*. Blessed is the man that doeth this; and the *Son of Man*, that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.—See Isa. lvi. Here was the command come to the creature, not in word but in power, and the coming of this command alarms the creature, and has that effect upon him, which the word by Paul describes: “I was alive without the law once, but when the commandment came sin revived, and I died. I sunk into October. I became, or discovered myself to be a scorpion, for the manifestation of light within me gave me to see myself altogether darkness, an opposite to God,

against God, and the commandment, which was to life, I found to be unto death; for sin (darkness) taking occasion by the commandment, deceived me, and by it slew me, wherefore the law (or the divine light, or divine nature) is holy, and the commandment holy, just, and good. Was then that which was good made death unto me? God forbid: but sin, that it might appear sin, working death in me by that which is good—that sin, by the commandment, might become exceeding sinful; i. e. that by the revelation of God, the light in the mind of the creature, the darkness might be found to be thick darkness, a darkness to be felt, for the law, the word of God, the divine light, is spiritual; but the creature was carnal, sold under sin, taken captive by the anti-Christian spirit of all the Christians, and by it sold unto error or superstition, sold under the delusion called Christianity, and in bondage under the elements of this world, believing, like all others, that there was formerly a young virgin brought forth a son—literally, a man, and was called Jesus Christ, and that he died on the cross, rose again, ascended up above the sky, &c. &c. and the many other things all that the Christian world say about him. All these things I believed, according to the letter of the word, and would not let them go, trying with all my might, in all things, to be as good a Christian as any one else—and I did not know that this very thing was sin, but I thought it certainly to be righteousness and holiness; but the visit of the Spirit, which is called the commandment, to me, was to convince me of the contrary. But I put light for darkness, and darkness for light, bitter for sweet, and sweet for bitter, for which cause the woe came upon me. I would not be persuaded to the contrary, even by God himself, so strenuously did I hold the belief; and would not, nor could not see that it was this belief itself that is sin, which separates man from the true light, which is God, and I, standing in this opposition to the Spirit of truth, by whom I was now visited, and opposing the will of God, who had now sent his Spirit to give me the true light, and to make me his son and servant, to whom all the prophets gave witness. Standing thus in my own wisdom, and the error of all the professed Christian world, my character was the scorpion, scorpio. The sun enters this sign about the 24th October.

Here was the creature stinging with his poisonous venom the Lord, opposing the will and ways of God, refusing to hear his counsel, refusing to obey the call; therefore it is said, “Who is blind as my servant, or deaf as my messenger that I send: who is blind as he that is perfect, or he that is initiated?” Thus, first into the mystery of iniquity, and who was designed to be initiated into, or to be made to know the mystery of godliness; for the mystery of godliness is God manifest in the flesh, the light coming and dwelling in the darkness—God, the light, dwelling in humanity, making one Christ, one new man, so making peace.

The opposition therefore, and rebellion of the creature, through the power of darkness, to this call of God, he fulfils the sign, he is the scorpion of October, and for this he is afflicted, and to this very subject the words in the prophet Hosea point directly; and of the very character it speaks, Ephraim and Israel, which are one and the same character, Zion the Lord’s anointed.—See chapter v. verse 3. I know Ephraim and Israel is not hid from me, for now, O Ephraim, thou committest whoredom, and Israel is defiled. They will not frame their doings to turn unto their God, for the spirit of whoredom is in the midst of them, and they have not known the Lord, and the pride of Israel doth testify to his face, therefore shall Israel and Ephraim fall in their iniquity: Judah (the same character) also shall fall with them. They shall go with their flocks and with their herds to seek the Lord, and shall not find—he hath withdrawn himself from them. They have dealt treacherously against the Lord, for they have begotten strange children, and now shall a month devour them. And so it was: for he was let fall into the gloom of November, and was given up to his own ways, filled with gloom and darkness, still piercing the Lord with a spear. The sign for this month is Sagittarius, half a man and half a horse, with a bow and arrow, the figure drawing the bow with full strength. The sun enters this sign about the 22d of the month. This sign is to represent how determined the creature is to stand in his own wisdom, and oppose the wisdom of God. The horse represents intelligence, and being half man and half horse, is to shew the man riding on furiously in his stubbornness, holding fast his own righteousness, in which he draws the arrow